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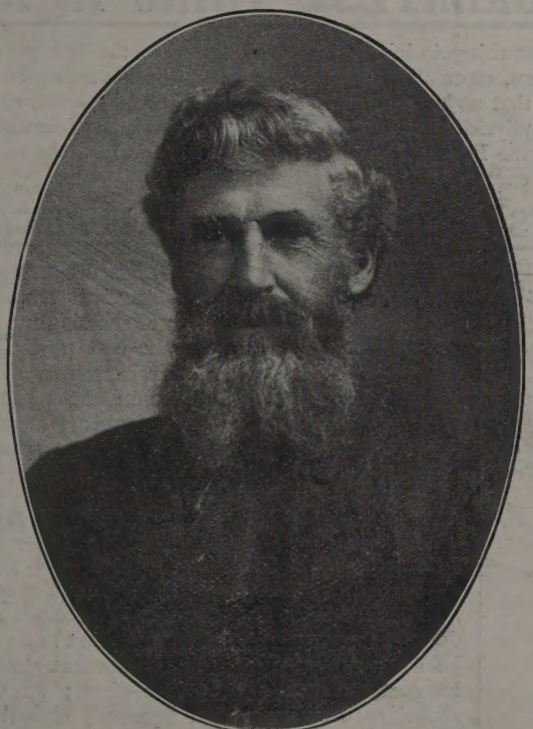
UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion



JAMES LLOYD JONES.
Oh, he was a staunch man!
—W. D. HOARD.

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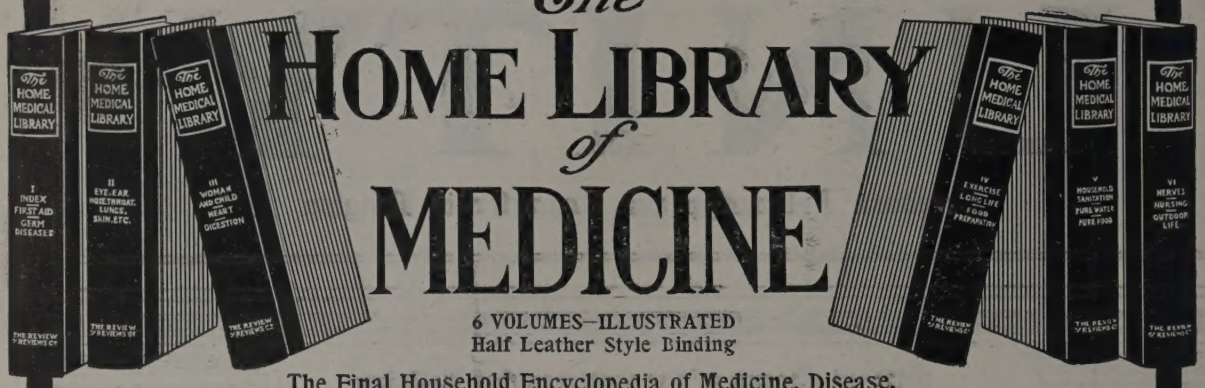
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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX THURSDAY, OCTOBER 31, 1907 NUMBER 9

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,—wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

—Robert Browning.

We take pleasure in presenting to our readers this week a reproduction of "The Bible Book Case" as arranged by Mr. Gannett, of Rochester. The cut and accompanying text interpret themselves. These with a copy of his little book of forty pages constitute the most convenient and effective introduction to the Bible, from the standpoint of the new thought and the later scholarship, that we know anything of. They represent years of labor and the substance of many books. We are glad to report that "The Wicket Gate" and, we hope, copies of "The Bible Book Case" can be obtained from the Lincoln Centre Shop or from the publishers, the Unitarian Sunday-School Society, 25 Beacon street, Boston.

We notice in the last *Collier's* some very pertinent suggestions concerning the opportunities confronting the mayor of Chicago. We echo the question which seems quite likely to grow more insistent, "What will Busse do?"

"Mayor Busse, of Chicago, has thus far given no reason for restoring the dreadfully notorious go-betweens, Pat Lavin and Nick Hunt, to a police force from which they had been, after long effort, finally driven by outraged public protest. Perhaps the Mayor will be forced to some noble course by the grand jury, which, on the fifth day of the present month, declared that a gambling trust existed, buttressed by the Chicago police, the Western Union Telegraph Company and the Chicago Telephone Company. Two days before this report was made Mayor Busse left Chicago on a fishing trip. When he gets back he may notice, also, the grand jury's appeal for suppression of the awful 'white slave' trade. What will Busse do?"

Although the inauguration of trans-Atlantic wireless service occurred two years ago, when aerograms were exchanged between the President and the King, it was a notable event on October 17th when the Marconi system was opened to commercial messages. The cable price has been twenty-five cents a word, but the press rate for aerograms is five cents and commercial messages cost ten cents per word. The prophecy now being made that ere long one central station may hold communication with the "ends of the earth," illustrates the progress along one line. Our deepest concern is that we may make equal progress along the moral, and the higher lines of life. Assuredly the greater day is coming, but will its dawn find some of us so deeply enmeshed in the baser quests, as to be both ignorant and unconcerned? Let us speed the day when our hearts and sympathies shall likewise hold fellowship with the ends of the earth, and on the higher lines of life we shall send messages to our brothers in China and India as well as England.

Another clear illustration of the fact that a man is judged rather by his character and attitude of mind than by his creed and his church, is furnished by the recent visit of the Bishop of London to this country. A host of people have learned that Bishop Ingram is a man essentially democratic in spirit, unflagging in zeal, earnest, loyal, sympathetic, a magnetic and persuasive speaker and leader. Probably very few know that he is a pronounced High Churchman and holds fast to the authority of the church and the priesthood. The truth is that people are much more keen to discern and able to appraise the real worth of a personality, than they are to take stock of, or even inquire about, the creed or theology of a man. Undoubtedly "the mass of the people are orthodox" but just as surely humanity is loyal to the real and vital, is indifferent about theories.

In our news column we print today an outline program of the quarter-centennial celebration of All Souls Church, Chicago, and the work of its one pastor. The program of the several meetings was left to the formative hand of the presiding officers of the evening. Graham Taylor, who will preside at the Monday night meeting, has secured the co-operation of Dr. Hall of New York and Mr. Crothers of Cambridge. They will set forth the development of the social service and human side of the church during the last twenty-five years. Miss Addams and her assistants will seek for the significance of the settlement movement and its relation to the church during the same time. Frederick Greeley, who bears an honored name among the liberal forces of Chicago, will try to bring out with his associates the civic obligations, the what next in Chicago. Miss Stearns will touch on the weak side of modern life, the menace of civilization. It is hoped that at the banquet old and new friends will find cheer and encouragement. All these meetings will be open to the public and it is hoped that many friends of the work and the workers will attend from outside the city as well as from the inside.

"A Staunch Man"

Not because he is a brother of the Senior Editor of UNITY but in spite of it, do we give place this week to the memorial words for James Lloyd Jones of Hillsdale, Wisconsin, the news of whose tragic death will touch with profound sadness hundreds of our readers. He has been the loving and beloved "Uncle James" to the successive generations of school children at the Hillside Home School, of which he was the farm superintendent, the outside providence and the inside counselor. His strong hand and kindly heart helped create and shape the destiny of the Tower Hill Encampment and its Summer School. These offices link him to UNITY readers by conscious ties of love and fellowship. But back of that, he was the strong hard-working farmer who always had time to serve the public, to do the chores of the community, in such a way as to be beyond suspicion of selfish aims or low motives. For eight successive years he served his town as chairman of its board of supervisors and member of the county board, during which time he had much to do in building and shaping the policy of the county asylum for the poor, the insane and feeble-minded, of which he was a long-time trustee, helping to make it one of the model institutions of the state. Latterly he was made a member of the Board of Regents of the Unversity of Wisconsin and here as everywhere he threw the full weight of his character on the side not only of high culture but of high ethics. The rowdyism that expresses itself in the lawlessness and violence of hazing and "rushes," the brutality of the football field where lurked dangers to students, and the insidious vices of the pipe and the cup,—all these found in James Jones a vigorous opponent, and he was aggressive in his opposition to the same.

When the Tri-County Fair came into being the neighbors found in James Jones the efficient president to lift it into a success without the humiliating concessions to the games of chance and the exhibits of vulgarity and coarseness that so mar and stain the county fair.

The manner of his going hence was characteristic of the life. When a heavy traction threshing machine engine went through a bridge adjoining his farm, pinning to their death two neighbors, mid escaping steam and burning cab, James Jones rushed into the center of danger. Climbing to the top of the burning engine for the purpose of extinguishing the fire, he lost his balance and fell, his foot cruelly entangled in the spokes of the wheel, causing a serious fracture of his leg. At the time it seemed but a fracture, though a serious one, a misfortune which he faced most cheerfully; but ten hours hence as the result of the shock or some inward lesion, he sank into a coma from which he never rallied, and sixty hours later the stalwart man of the neighborhood, the prop, conscious or unconscious, of so many souls and soulful things, passed behind the veil. It was a tragic though not unfitting death, a worthy climax to fifty-seven years of helpfulness. A wife and seven children remain in the bereaved home, and perhaps the largest concourse ever gathered to do honor to the departed in that countryside assembled on the beautiful afternoon of October 23d to pay their tribute of respect and to take tearful leave of the perishable form. His fellow citizens and companions in public service and private struggles came from forty miles around. The president of the University of Wisconsin, president of the Board of Regents and Deans Henry and Russell of the Agricultural Department of the University, to which Mr. Jones had given enthusiastic service, with others, came from Madison. Rev. Mr. Hogan, pastor of the Congregational Church at Spring Green, joined with the Editor of Unity in the simple service. Believing that this life of a plain farmer, this triumph in common life, has in it an educational value, an inspirational power, we append the memorial words as stenographically reported by Mrs. A. L. Kelly.

AT UNITY CHAPEL, HILLSIDE, WIS.

JENKIN LLOYD JONES: I will lift up mine eyes unto the hills from whence cometh my strength!

These hills today are painted in glory, mellowed with radiance. They mark indeed another cycle of nature, a profound transition, but they indicate a wealth of fruition and a great promise of future potency. I may not speak this afternoon as a brother, who increasingly rejoiced in the comradeship of his strong fellowship. I need not speak this afternoon as a neighbor, for your presence here testifies to a benign life that was charged with helpfulness, winged with cheerfulness, tempered with an unflinching and an unyielding loyalty. I need not speak as a citizen, of this strong man's service to the State and his readiness to serve the rising generation and to more adequately provide for unborn generations, for happily that word will be spoken by others.

But I would, if I could, speak a few sentences as the mouthpiece of religion, an advocate, however feeble, of the faith that is undaunted, the faith that endures, the faith that trusts in the Light, however dark the hour may be. I do not ask that your hearts or mine should be reconciled to this break in the Divine Providence through the improvidence of man, but I do ask that as we find strength in the eternal hills, we find more strength in that eternal life that is not a matter of duration, but a quality of spirit; that eternal life that is not measured by the calendar, but is recorded in an ever-enlarging and an ever-deepening stream of tenderness and helpfulness.

Verily, today, we find new meaning in the text, "Greater love hath no man than this, that He lay down his life for his friends." This text finds comment today not only in the last sacrifice, but in the tireless years that were ever illuminated with the giving of life, it was always the giving of life that others might have it more abundantly; the giving of life that the world might be more full of radiance to those who must needs sit in darkness. The giving of life that others might know the strength of culture, the wisdom of the books, the consolations of science,

of the printed page, which were not given for him to know.

The faith I speak of and for today, is not that which enabled the strong will to make for himself a place in the confidences of the strong, a place in the affections of the noble, but that faith that made him the guardian of the weak, the father of the fatherless, the human extension of the Divine Providence; he was a mind to the mindless, the shepherd of the helpless.

I can give you no details; Iowa county is here today in splendid but tearful representation to testify to his worth, but I would be disloyal to my opportunity did I not speak, in however broken phrases, the gratitude of the helpless wards of Iowa county in that asylum which he helped call into being, and which he so shepherded. I would be disloyal to my conception of religion and faith if I did not speak words, however feeble, of love and affection on behalf of twenty years and more of school-children's life; the children scattered far and near throughout this broad land who learned to love and to rest literally as well as spiritually in the arms of "Uncle James."

I know not what finer grain can be garnered on the fields of human energy and spiritual adventure than this grain of affection, this garnered wheat of human gratitude; these precious mementoes of service rendered.

Humanly speaking, it was a cruel wrench that tore this farmer from his acres, believing as I do in the providence of thrift and labor; it is pathetic to see this master of the herd torn from his lower kinship who trusted and loved him. But there are some things that cold and cruel Death could not rob Brother James of. There are some things which cannot be encoffined and which are never entombed, and in the strength and beauty of these autumn leaves, we will rejoice in these things and try not to think of the things that are seen, for they are temporal, but of the things that are not seen and that are eternal.

He indeed dwells today in the house not made with hands, eternal in the heavens, the highest human love, the highest human affection; steepled with the evidence that he has left the community a little more humane, an ever-widening circle of love and righteousness, and life is a little more in touch with integrity and nobility for his testimony and his witness.

We rejoice here today not only in that triumph of the human that carved a way from the log house in the clearings of territorial time, to the confidences of men whom the State has honored and into whose hands has placed grave trusts, but more do we rejoice that with all the allurements and temptations of a man endowed with the power of leadership, he never flinched, he never compromised; he kept a mouth unstained by vulgarity; his lips unsoiled by dissipation and a conscience above reproach. The God of the stars, the "Eternal Power, not ourselves, that makes for righteousness," must be pleased with such a life, and whatever the eternal years have in store, they must have welcome and hospitality for such a man.

So let us rejoice in this triumph over Death; rejoice in these high revelations of the grave, rejoice in the blessed companionship of the love that is law and the law that is love.

Friends, under this pressure, I must choose ever between two alternatives, speechless silence, or the danger of a volubility born out of love intense. I am glad of the relief that comes to me in the privilege of asking the man into whose hands Wisconsin has placed the greatest trust possible for a commonwealth, the direction and guidance of its young for a word. Today is no time for academic titles. Friend and brother, Van Hise, President of the University of Wisconsin, to the service of which Brother James was called, will you speak a word?

PRESIDENT VAN HISE: It is my privilege today to say what I may of Mr. Jones as a regent of the University and a friend of education. My first acquaintance with Mr. Jones was as regent of the University. From the time of his appointment until last Tuesday I think he never failed to attend a Regent's meeting, never failed to attend a committee meeting which was called, of which he was a member. He had that fundamental conscientiousness which made him feel a duty wherever he had responsibility.

Mr. Jones was primarily interested in the development of the College of Agriculture, and was therefore appointed on that committee; it was but a natural expression on his part to work in and for the interest he was best fitted to give assistance to, to give leadership. However, his support was not confined to that field; his interest was as broad as the interests of the University, as broad as the interests of education. This was perhaps somewhat surprising, but there was no occasion for surprise. We come into this world with a few simple instincts necessary for the maintenance of life. Each one of us may have during the first third or fourth of our life acquired by actual experience that which through tens and thousands of years of the race must be accumulated by each individual. Mr. Jones was a coworker with a family all of whom have given their lives to this great work. Then, with such associates, with such a field of labor for himself, there was no occasion for surprise in that I should find him a supporter of the highest ideals of the University. He believed in higher educational institutions, in the broadest scope, in all those things that such an institution is best fitted to perform, whether it be work in the Agricultural field, or work in any other field of human knowledge.

To one who has to share in the great responsibility of pushing forward the educational institutions of the State, to find such a man among the Regents was a delight and a relief, leading to a feeling of confidence that so far as in him lay the great work would go on. My relations, official at first, later became those of working friends, for today I can count him among my friends. Whatever question arose, he stood there pushing conscientiously for the best. As has been said, there was no truckling, no asking questions of expediency; the only question with Mr. Jones as Regent was, is this for the best interest of higher education? Handling a problem from that point of view, if he agreed with the other Regents, he coincided with them. If, on the contrary, his best judgment led him to a different opinion, he adhered to that opinion. That is the kind of mind upon which one can rely. The man who simply favors a thing because somebody else favors it, is comparatively useless, he gives no gauge by which one can correct the correctness of his judgment. But if each Regent, as he should, firmly hews to the line, adheres to his ideals as to what is best for education, then the man who has responsibility in connection with that work feels, if he has confidence in the correctness of his co-workers' judgment, that he will be kept from making a mistake perhaps.

Therefore, the State of Wisconsin, the University of Wisconsin, has lost a strong man, who was building for the future of this State to the best of his ability. We in the University, closely associated with its policies, feel a great personal loss, but we believe that the work that men like Mr. Jones has done must go on—

it will go on, and today I am thankful for the opportunity of expressing my appreciation of the services which Mr. Jones has performed for education in this State.

MR. JONES: For a long time and on many lines there has been much in common between Brother James and Gov. W. D. Hoard. The last justification, though by no means the only one, for asking him to say a word today, is that as President of the Board of Regents, he was in these later months, brought into still more intimate relations with his co-worker.

EX-GOVERNOR W. D. HOARD: Some one—I know not who, wrote these words, as near as I can quote them, "The crowning glory of the life of a good man, is in death." The Hindu poet uttered these words: "You say I must have a meaning. So must dirt. And its meaning is flowers. What if our souls were but nurtured for the lives that are greater than ours."

Here lies in the last hour and article of death a man who affords justification and exemplification of these two lines of thought. He always had his face to the sunrise, and when sunset overtook him he was not looking that way, but he was gazing upon the future. A Persian wrote: "Wouldst thou look into the book of prophecy, behold it in the faces of the young, for in them is the hiding of the future." And so the tragic accident that brought him to his death was in the same discharge of the same purpose of his life, that he might be of help to others, and I love to contemplate the life and memory of such a man, and I thank God that the noble calling of agriculture, God's first vocation for man, found in him so eminent an exponent and so eminent a friend, and the State so loyal and devoted a servant.

I have known him for many years in this line of sympathy and thought, and I have known him officially since I came upon the Board of Regents, and I never for a moment ever thought of distrusting the sincerity and loyalty of purpose that lay in his staunch heart. Oh, he was a staunch man! a staunch man! God laid the lines of his structure in the nurture and admonition of his law, and he lived that way.

He came from a virile and vigorous race of men who believed in their Maker and in their fellowmen, and such men can no more live in contact with their fellows, and not live a nurturing life than they can fail to breathe, and out of him one receives the perfume, the purpose of his soul.

I learned to love James Lloyd Jones and I love his memory yet, and I take a sad pleasure at this hour in phrasing in these lame and impotent words a part only of my conception of the man as he lived and the man as he died.

As the insect from the rock
  Takes the color of its wing;
As the boulder from the shock
  Of the ocean's rhythmic swing
Makes itself a perfect form,
  Learns a calmer front to raise;
As the shell, enameled warm
  With the prism's mystic rays,
Praises wind and wave that make
  All its chambers fair and strong;
As the mighty poets take
  Grief and pain to build their song;
Even so for every soul,
  Whatso'er its lot may be—
Building, as the heavens roll,
  Something large and strong and free—
Things that hurt and things that mar
  Shape the man for perfect praise;
Shock and strain and ruin are
  Friendlier than the smiling days.

—*John White Chadwick.*

THE PULPIT

Oak Leaves

A SERMON INSPIRED BY THE BOSTON CONGRESS AND PREACHED IN UNITY CHURCH, OAK PARK, BY REV. R. F. JOHONNOT, D. D.

1 Timothy, 3:15. *"The church of the living God the pillar and the ground of truth."*

A survey of the Christian church in all its forms and in all lands shows us a universal progressive and liberalizing tendency. A new reformation is going on as great as that of Luther's time. It shows itself, however, not in political revolution but in intellectual evolution. There is a movement going on in the Christian world and also in other religions toward the development of a universal type of religion true for all times and peoples, based, on the one hand, upon the moral and religious nature of man and, on the other, upon his longings after union with the infinite.

For such a universal movement there must be some wide-reaching cause. What is it? It is found in a word in modern culture, in its spirit of free investigation and the results it has reached. It is this which explains the similarity and the universality of the movement in religion. This general cause may be divided into three more definite causes, first, the growth and results of modern historical criticism. This has given us on the one hand a new insight into the origin and worth of church dogmas and creeds. They are all seen to be man-made and to rise out of the intellectual controversies of the past, being mere statements of political and ecclesiastical majorities in councils which were swayed by the same passions and prejudices that govern modern conventions. They have no claim to our allegiance as followers of Jesus except so far as they convince our reasons of their truth. Their errors we may freely reject. On the other hand, this historical criticism has laid hold upon the New Testament itself and showed us its origin and worth. Instead of finding it a uniform and coherent revelation of divine truth, we find in it a conflict of opinions about man, God, salvation, the nature and work of Christ. The synoptics, John, Paul, and the author of Hebrews, are at hopeless odds in these matters. We find portions of it setting forth doctrines directly opposed to the teaching of Jesus and it is only by the searching light of criticism that we are now for the first time almost since the rise of Christianity able to separate the thought of Jesus from that of His reporters and of later disciples and theologians. By this means we have found that the great mass of so-called "Christian doctrine and forms" is in no way directly connected with Jesus and does not bear the stamp of His authority. Hence the tendency to throw them off.

Second, the study of other religions outside of Christianity has shown them to be founded upon much the same claims to divine origin and authority and to have taken much the same course in their rise and development. They contain also many of the same conceptions of man, God, and their relation to each other; many of the same ethical ideas. In the light of these facts it is no longer possible to hold Christianity as the only true religion and all others as false and the work of the devil. They are all seen to have a certain divine origin and to be entitled to our respect. Third, the study of man's religious nature and development, through archaeology, language, history, reveals the transcendent truth that he is religious by nature, that he has everywhere aspired toward certain ideals, always felt the presence of some superior power to which he showed allegiance, and that all forms of religions,

the lower as well as the higher, primitive as well as modern, pagan as well as Christian, are but the expressions of that religious trust and striving; they all spring from the same source, human nature, and look toward the same end, namely, the deliverance of man from evil; and that Christianity differs from the others, not in nature or origin, but only in completeness and in higher ethical and spiritual quality.

But this modern knowledge and culture affects other religions and peoples as well as our own and European. In Japan it is resulting in a frank rejection of the old faiths of Shintoism and Buddhism as insufficient and in an attempt to create a new type of religion by a fusing of oriental faiths with Christianity. In India the old Hinduism is losing its hold upon the educated natives and a new Hinduism, based upon a universal ethic and religion is rising. Even Judaism, swathed in its hard and fast formularies, is feeling the new spirit of progress. Its progressive members confess that Judaism is in no unique sense a divine revelation; that its law is a growth from below and not a gift from above, that the inspiration of its prophets was religious but not supernatural. In short, everywhere the same ferment of liberal and progressive thought is working and the same processes are being followed toward the same results.

Now, whither is this movement tending? What common elements and ends can we find in it? The tendency is not to uniformity but it certainly is toward unity. Just as the same type of a battleship is the result of naval engineers whether in occident or orient, just as chemical analysis reaches the same result whether in India or Chicago, just so modern culture, founded upon scientific methods, is reaching a unity of religious thought which is tending to the establishment of a universal religion, casting off that which is merely traditional, racial or national in its characteristics, and emphasizing that which is universally human. In Chirstianity the tendency is to slough off the non-essentials of form, to discard the dogmas which have had their origin in ecclesiastical conflicts and councils, and to return to the teachings of Jesus as the sole basis of Christian faith, to his simple teaching about God as our father and man as our brother, our duty to love and obey God, and that we best serve Him by serving His children with whom He has placed our lives. Its faith is summed up in the simple formula of love to God and to man which Jesus laid down. All else is non-essential to be accepted or rejected according to our peculiar temperament and needs.

We may ask what is the content of this universal religion? What are the ethical and spiritual ideas to which it holds as the ultimate residuum when all that is foreign and non-essential is put off? We must seek it in that which is common to all religions; and here, whatever their form, we find three great ideas of faith; the idea of God, of a supreme power and intelligence dominating the world; the idea of the soul, man a spiritual being related to the eternal God in nature and indestructible in essence; and the kingdom of God, or the ideal social order which is set up when the laws of God are universally obeyed, and man loves and serves his fellows. These faiths are the kernel of all religion and the only essentials in its highest forms. All else which pertains to specific creeds, formularies, rites, observances, is secondary and non-essential. In these elements we find the fundamentals of the universal religion which is adapted to all sorts and conditions of men, to all forms of human society, and to all times and peoples. Farther than these ideals and faiths we can not go; and man will never be satisfied with less nor can we have a universal religion with less content than this.

There can be no satisfying religion, none worthy of the name, that is not founded on the idea of God, on an all-controlling will and mind whose nature is goodness and truth. To be universal, religion must be ethical, founded on the moral ideal; but the ideal of mere duty will not suffice; mere ethics or loyalty to an abstract principle of right will not satisfy. The human heart longs for a personal life to which it can relate its own life and in whose love it can find rest. Hence arises the faith in God. The thought of a moral purpose to which all life and creation are subordinate is also necessary; the faith in the ultimate triumph of right, in a moral purpose which is to be divinely vindicated in the establishment of the law of truth, love and right in human society and in the heart of each individual. The world must be seen not as a blind chaos, a mere drift of events without goal, but as a divine order with a sacred meaning to which all events, all failures as well as successes, contribute. It is this view alone that gives worth and dignity to human life. God, the wise and good and morally purposeful; man, His child, inheriting His nature and capable of holding communion with Him and of understanding His ends; the world and human life the theaters of divine action for the exhibition and triumph of moral ends—these are the elements of the universal religion.

And these are the ideas and faiths that are coming to the surface in all the world-wide movement of religious thought. The modern reformation of religion is not a mere clarifying of its forms and rites, not a mere harking back to its simpler or primitive ideas, but is a movement toward the development of a universal type of religion which shall eternally abide, because human thought can go no deeper. It will not produce a uniform and inflexible type; but it will produce a unity of fundamental faiths.

Now the question arises, what is the relation of Christianity to this movement? Does it mean the passing of it as a transient type, that we shall no longer be Christians but mere theists, mere religionists? I think not for several reasons. First, religion is not created anew; it always grows, springing out of the past. We are Christians by inheritance and we shall enter the temple of universal religion by that door. Other men and nations may enter by other doors, but our own heritage and name will always be dear to us.

Again, when we pierce to the root of the teachings of Jesus, we find that He taught the faiths and principles that are universal; God, as Father, duty, love, the soul, and the ideal of the kingdom of God as regnant among men. It is its universal character which has enabled Christianity to persist amid so many changes of form and to adopt itself to so many peoples and societies. Amid all its accretions of erroneous doctrine, amid all its degredation of form, the church of Christ has held to these ideals and in them it has found its power.

When the universal religion comes it will not differ in essence from the religion which Jesus taught his disciples by the shores of the sea of Galilee. We need not pass beyond its bounds to find the elements of universality; but we must revalue it, finding its worth in its simple elements and not in the ecclesiastical millinery and complex dogma with which its pure elements have been associated. Thus Christianity will survive as one type of universal religion, although there may be other types with other histories and prophets. It is also true that men follow and love some personal leader and that their enthusiasm is kindled and their

loyalty called forth not so much by devotion to a principle or a cause as to a cause embodied in some person. The story of Christ will always call forth the sympathies of men, his pure life have power to kindle life in others, and his sacrifices summon others to a sacrificing loyalty to truth and right. So the name of Christian will ever abide and Christianity be a perpetual type of universal religion.

I would have this church cling to the Christian name and have a feeling of devotion and loyalty to the person of Jesus of Nazareth, giving hearty acknowledgment to his spiritual authority and leadership; but I would have it interpret Christianity by what is universal in his spirit and teachings, and not by the narrow formularies and limiting creeds to which the church has given the name of "Christian" rite and dogma. It is ours to reject that traditional Christianity which has been erected into a system by the church, which is set forth in creeds "Nicene," "Apostolic" and others, in Calvanism, Romanism, Paulinism and to stand for that true and simple Christianity which is found in the Sermon on the Mount, and is summed up in the universal laws of loving God supremely and our neighbor as ourselves. So I pray that in our humble place we may unite to help build that universal church made up of all good men and true, the saints and martyrs of old and those who today struggle after truth and righteousness, the church whose communion cup is love and whose service is freedom, which is

"Lofty as the thought of God
And ample as the needs of man."

"The church of the living God, the pillar and the ground of truth."

CORRESPONDENCE

EDITOR OF UNITY: There recently appeared in the UNITY a number of articles on the subject of liberalism in religion, especially in regard to the difference between Liberal Orthodoxy and Unitarianism. The fact that none of the articles which I saw expresses my ideas of true liberalism moves me to say a few words on the subject.

The term liberalist is commonly applied to a person who rejects the current Theology.

With the majority of people the word "liberalism" is almost synonymous with "agnosticism." This is a misapplication of the word. True liberalism consists in the application of the Golden Rule to the world of ideas. It simply means to give the same degree of fair and candid consideration to the beliefs of others that we would have others show for ours.

The word "liberalism" should not be used to designate any particular set of ideas, but a certain state of mind.

Liberalism is simply the antithesis of bigotry. A liberal person is amenable to reason; a bigot is not.

A bigot is like a man who is disqualified for a juryman because he is so thoroughly set in his own view of the case that no amount of evidence could change him. A liberal person is governed by reason, facts, evidence. A bigot is governed by his prejudices and predilections. A liberal person mingles with the world. He becomes familiar with the ideas and beliefs of all men. A bigot is exclusive. He associates only with those of his own sect or his own party. He looks with supreme contempt upon the ideas and beliefs of those who differ from him.

A liberal person reasons with his opponent. A bigot simply lays down the law. A bigot lives and dies in those beliefs to which he was born and bred.

A liberal person is continually advancing with the general increase of knowledge. A bigot hates all innovating ideas. A liberal person carefully examines all new propositions, and gleans new ideas from all available sources, even finding much truth in the beliefs of those from whom he differs. Being thus ever ready to correct his own errors, and modify his own views in accordance with newly discovered facts, he arrives at such firmness of conviction as is impossible for the person who gives an attentive ear only to those who speak his own thoughts and reads only literature which harmonizes with his own sentiments. The true sentiment of liberalism is beautifully expressed in the following stanza:

"Seize upon the truth where'er it is found,
On heathen or on Christian ground.
The flower is divine where'er it grows,
Neglect the thistle, assume the rose."

The attitude of bigotry is aptly expressed in the following words of Jesus:

"Having eyes they see not, having ears they hear not, neither will they understand with their hearts."

EDWARD GATES.

665 Walnut St., Chicago, Ill.

THE BOOK TABLE

Fellowship With Birds

The difference between the ardent bird lover and the coldly scientific ornithologist was never more clearly revealed than when the new volume by Gene Stratton-Porter was given a place on the book shelves of the naturalist. "What I Have Done With Birds"* is not to be compared with the ordinary bird books, many of which are filled from cover to cover with accurate and scientific descriptions and classifications of the birds of many regions, for it is confessedly limited in its range to a very small territory and it makes no pretense to the cold precision of the laboratory and the dissecting room. But, on the other hand, no text book on birds is to be compared for an instant with this entrancing and exhilarating story of one who not simply learns facts but actually makes friends with the birds, wins an *entree* to the society of the wildest feathered matrons, induces them to pose for a picture, and so brings back the convincing record of her achievements. Who else has induced a Queen Rail to sit on her nest before his camera, or a cuckoo to remain at home and receive a photographer—both unabashed and unafraid? These pictures alone—which are not creatures of the imagination—sharply differentiate this volume from any we have seen. And who else has tracked the Black Vulture to her lair and made friends with her young? Who else can show such splendid pictures of the common Kingfisher, so clear and sharp in every detail? Of the cost of these photographs in time and effort, of the difficulties overcome, the dangers disregarded, the long patience employed, the author gives some slight intimation and teaches an inspiring as well as extremely interesting lesson to all young naturalists. A veritable bird enthusiast she has truly held fellowship with her birds.

The book is beautifully printed and bound and would be a credit to any library or center table. It contains about one hundred illustrations in black and white, as well as sixteen full-page engravings in color that are exceedingly well done, though color printing is not yet sufficiently perfected to reveal all the beauties of bird life. No better book can be found to put in the hands of a boy or girl who either has, or needs to

* *What I Have Done with Birds*, by Gene Stratton-Porter. Cloth, 8vo., 257 pp. Net, $3.00; ppd., $3.26. Bobbs-Merrill Company, Indianapolis.

be inspired with, a love for nature and a disposition to discover her beauties and hear the whisperings of the Infinite Spirit in all the great out-of-doors where He dwells. Better, far better would it be, instead of furnishing a boy with a gun to capture and kill, to place in his hands this entertaining story of a true nature lover. C. A. O.

All Souls Church

1882 1907

The twenty-fifth anniversary of the founding of All Souls Church, Chicago, and the pastorate of Jenkin Lloyd Jones, will be celebrated at the Abraham Lincoln Centre, corner Oakwood boulevard and Langley avenue, November 3-10, 1907, and a cordial invitation is hereby extended to all friends to attend any or all of the exercises herein indicated.

IRA N. MORRIS, Chairman,
WARREN MCARTHUR,
MRS. EDWARD MORRIS,
BERTRAM W. SIPPY, M. D.,
MRS. A. L. THOMAS,
Trustees of All Souls Church.

Abraham Lincoln Centre, Chicago, October 28, 1907.

PROGRAM OF EXERCISES

Sunday, November 3, 11 a. m.—Anniversary sermon by Jenkin Lloyd Jones—The Book of Memory.

Monday, November 4, 8 p. m.—The Social Functions of Religion, Dr. Graham Taylor, of the Chicago Theological School, presiding. Addresses by Rev. Dr. Thomas C. Hall, of the Union Theological Seminary, New York City, and Rev. Samuel Crothers, of Cambridge, Mass.

Tuesday, Novemeber 5, 10:30 a. m.—Historical Resume of the Women's Work, by Mrs. Dean Bangs, Mrs. G. F. Stubbs and Dr. Alice D. Williams. 12:30 p. m.—Luncheon. 2 p. m.—Address by Miss L. E. Stearns, of the Library Commission of Wisconsin. Subject, "Regulate Your Hurry."

Thursday, November 7, 2 p. m.—The Donald Robertson Dramatic Company will render at the Garrick Theater Robert Browning's "A Blot in the 'Scutcheon" for the benefit of the Women's Endowment Fund of the Abraham Lincoln Centre. 8 p. m.—Civic Piety, the Needs of Chicago, Frederick Greely presiding. Speakers, Henry Bayard Favill, president Municipal Voters League; Rev. Dr. William O. Waters, rector of Grace Episcopal Church, and Judge Julian W. Mack.

Friday, November 8, 8 p. m.—The Church and the Settlement, Miss Jane Addams, of the Hull House, presiding. Speakers, Mrs. Mary Sinkovitch, head of Greenwich House, New York City. Subject, "Religion and the Settlement," Mrs. Raymond Robbins; "Recent Work Done for Immigrant Women in New York and Chicago," Miss Mary McDowell, of the University of Chicago Settlement.

Saturday, November 9, 6:30 p. m.—Jubilee banquet in Emerson Hall, Dr. George F. Shears, toastmaster.

Sunday, November 10, 11 a. m.—Sermon by Rev. W. C. Gannett, of Rochester, N. Y. 4 p. m.—Dramatic rendition of Longfellow's "Judas Maccabeas," by the Sunday-school children, under the direction of M. S. Kuhns.

On Monday, Thursday and Friday evenings the Abraham Lincoln Centre will be open for inspection throughout. Coffee and sandwiches will be served on the fourth floor.

Tickets for the Saturday night banquet can be obtained at the office for $1 per plate. Application for seats should be made no later than Friday noon, November 8.

The pastor of a Fort Wayne Baptist Church has decided upon heroic measures. According to a newspaper item, he finds that over four hundred members of the church do not attend services, do not contribute to the support of the work and do not live in a manner becoming Christians. If they ignore one more warning from the pulpit they will be asked to resign. How would such action affect Chicago churches?

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

Impressions of the Cleveland Congregational Council

When I reached Cleveland the sessions were already more than half over. Everyone was talking of the sensation produced by the address of Prof. Ambrose W. Vernon, who has just been called from an influential pastorate among college men at Hanover, N. H., to occupy the chair of homiletics at Yale Divinity School. Professor Vernon, before a great popular audience at an evening session, revealed his attitude toward "obscurantism" by setting forth in the frankest and most specific manner the negative results of the most radical type of higher criticism. He said nothing that was new to any of the liberal men present, but he said it more plainly and openly than they were accustomed to say it or to hear it. The virgin birth, the resurrection, the miracles, the atonement, and I know not how many other things were dismissed in short and clear-cut sentences; and then the speaker proceeded to point to the love of God as shown in the spirit of Jesus as the central thing in Christianity. There was weeping and gnashing of teeth among the conservatives; and many liberals with whom I talked felt that the utterance had been unfortunate in its spirit and ill adapted for such an audience. Others felt that no real harm had been done, and that the sooner the people of our churches get their religion adjusted to the facts of science and criticism, the better it will be for all concerned.

The sermon on Sunday was by Dr. George A. Gordon of Boston, and dealt with the problem of faith in the midst of changing conditions of thought. In language that was scriptural and rich in figure, he clothed the same idea that was more bluntly spoken by Professor Vernon, namely, that we may as well get our Christianity in such shape that we shall no longer regard the belief in miracle as essential to it. People who were grieved over Vernon's address were delighted with Gordon's sermon,—which shows that there is much in the way a thing is put.

The address by Professor Bosworth of Oberlin on Evangelism was particularly acceptable to liberal men, beginning as it did with a statement that the times were favorable to evangelism for several reasons, among others because Christianity was the first of all the religions of the world to submit its sacred writings without reserve to processes of criticism. Professor Bosworth advocates an evangelism growing out of organizations of men to study the life and teachings of Jesus with reference to the question of giving their lives into the control of the Christ-ideal.

Dr. Gladden's opening address, appealing to the church to lift its voice in protest against "predatory wealth," was followed in the closing hours of the session by two other addresses of marked ability breathing the same spirit, one by Rev. Dr. E. G. Updike of Madison, Wis., and the other by Rev. Daniel Evans of Cambridge, Mass. W. B. T.

Fundamentals of Religion

We print below a discussion that will awaken interest, even though some of us cannot quite fully agree with Dr. Abbott. One query will arise: How does it happen that the first great truth, on which practically all religions unite, is credited to that race which had a genius for God, while the second funda-

mental, Dr. Abbott states in a form to practically exclude that race entirely? Is it necessarily true that the Jew who gave us this first supreme tenet of religion, must be shut out of the religious pantheon because of his failure to accept a certain valuation of Jesus? In a day when many Christian scholars are making manifest the fact that orthodox Christianity is the theology of Paul and the other apostles, and that the real Christianity of Christ, as taught in the synoptics, reveals neither the deity nor the superhumanity of Jesus, is it not possible that the fundamentals of religion may be so stated as to include the devout followers of those men who "walked with God" and whose supreme message to the world was a clarion challenge to righteousness? Nevertheless we commend this article to the careful attention of our readers. C. A. O.

CERTAINTIES IN RELIGION

Are there any certainties in religion? The sectarian strifes in the Christian Church have produced a not unreasonable impression that there are none. When, says the skeptic, Christians can agree among themselves as to what they believe, it will be time enough for me to consider the grounds and the value of their belief. But when the Congregational pastor proclaims on one corner as a saving truth what the Roman Catholic priest on the opposite corner denounces as a damnable heresy; when the Unitarian preacher scoffs at as intolerant bigotry dogmas which the Calvinist affirms as fundamental truth; when the Angelican Church emphasizes loyalty to a particular church and the Quaker proclaims undying hostility to all forms of ecclesiasticism, the common man has no choice but to shut the door on all this profitless wrangling and devote his attention to practical affairs concerning which something can be known.

There is some justification for this attitude of the skeptic. If the Christians really disbelieved each the other's creeds the skeptic could hardly be condemned for doubting all of them. If the astronomical experts were evenly divided on the question whether the earth goes round the sun or the sun goes round the earth, non-experts might be excused from forming any definite opinion on the question, as they are now excused from attempting to decide whether the planet Mars is inhabited or not. But in fact there are certain fundamental religious truths on which all Christian believers, Protestant and Roman Catholic, Calvinist and Liberal, churchly and non-churchly, are agreed. There are some fundamental religious convictions which are as surely believed by all Christians as the attraction of gravitation is by all physicists. And into this common inheritance of truth the Christian Church has entered by a progress which has been very slow and sometimes accompanied by long delays, but never by retrogression.

In the first century of the Christian era the great majority of mankind were both polytheists and idolaters; that is, they believed that different phenomena had different causes, and that the beings who caused these phenomena were finite beings like themselves, capable of being presented to the eye by symbols if not by actual portraits. Both these beliefs in a world as complex and contradictory as ours were quite natural. There was one peculiar people —the Hebrews—who denied both these assumptions, who affirmed that there was but one great cause of phenomena; that this Cause was an intelligent Being, who could only be spiritually interpreted through his likeness to the spirit of man, and that he was too great to be interpreted by either physical symbols or metaphysical definitions. There was no symbol of him in their temples; there was no definition of him in their religious books.

This faith in the unity and indefinableness of God has rooted out the old polytheistic and idolatrous conceptions. The process has been very slow, but it has been very effective. In no Christian Church is God represented by a symbol. In a few books of theology there is still some attempt to represent him by a metaphysical definition, but these attempts are relegated to the schools of theology. That there is one infinite and eternal Creator and Ruler of the Universe, not many conflicting rulers, and that he transcends alike all physical symbols and all metaphysical definitions, is the universal belief of the Christian world. It is equally Catholic and Protestant, Orthodox and Liberal, priestly and laic. If the skeptic is really ready to consider any articles of faith upon which all Christians are agreed here is one article ready for his consideration. Is he really ready to accept this universal belief of all Christians of every school in one wise and beneficent Ruler of the Universe, and to conform his life loyally to this Ruler's wise and beneficent laws?

In the first century Jesus of Nazareth was to the great majority of mankind wholly unknown; and the great majority of those to whom he was known regarded him either with pitying contempt as a fanatic or with indignant aversion as an impostor. Now, throughout what we generally call the civilized world, he is looked upon almost universally with feelings which very from a supreme respect to a divine veneration. Catholic and Protestant, Orthodox and Liberal, Angelican and Quaker agree in looking upon him as the supremest embodiment in human history of all in man that is most worthy of imitation and of all in the invisible Ruler of the universe that is most worthy of reverence. It is true that when they attempt to define him, and paricularly when they attempt to explain his relations to the invisible Ruler of the universe, they differ widely. These differences are material. But they are not so material as their agreement. The great, the overwhelming majority of Christians agree in regarding Jesus Christ as the personification in a human life of a God who transcends all our conceptions of personality. But those to whom he is not a divinity, but only a humanity, vie with their orthodox contemporaries in the honor which they pay to his name. Ernest Renen bows before him as the true Son of God; and John Stuart Mills holds him to be the supremest standard of life and character known to the sons of men. If, then, the skeptic is really ready to give candid consideration to the claims of any article of belief upon which Christians are agreed, here is one for him to weigh well. Is he ready to make the character of Christ the object of his reverence, and the life of Christ the standard by which to measure his own character and conduct? If not, this cannot be because of any division of Christians upon this subject. Whatever may be said of the inconsistencies of their practice, they are not divided in their opinions.

All Christian believers agree also in regarding the teachings of Jesus Christ as affording wise and beneficent principles for the guidance of daily conduct. It is true that few Christians courageously and consistently test their lives by these principles; true, also, that occasionally some literalist will give to some paradox of Jesus Christ a literal interpretation and then criticise it because it is impracticable. But, with few and minor exceptions, the moral teaching of the Christian Church is Christian teaching. Not to push one's way to the front with aggressive ambition, not to sacrifice one's life to the acquisition of things, not to avenge insults and to leave even serious injuries to be corrected and punished by society rather than by personal vengeance, to make doing to others as one would wish to be done by the rule of social and business intercourse, to dare opprobrium and persecution in defending the right, to help the unfortunate, sympathize with the sorrowing, show mercy to the wrong-doer—these and kindred principles of action are inculcated in all Christian literature and by all Christian churches, and are recognized, though unhappily not conformed to, by all Christian dis-

ciples. If the skeptic is really ready to consider any article of faith upon which all Christians are agreed, this Christian standard of morality is such an article. Is he really ready to ponder it well, and, if it seems to him just and right, to make it the standard for his own life?

If any reader of this article thinks that we exaggerate the unity of the Christian Church, he can test the question by a simple experiment. Cut out for four successive weeks from Monday morning's paper its reports of sermons preached the Sunday before. Cut out from the introduction to these reports all references to the preacher or his church. Then hand the dozen or twenty sermons to a non-theological companion and ask him to designate the denomination of the respective preachers. Some Catholic sermon—Angelican or Romanist—may be disclosed by the preacher's references to the authority of the church, some Unitarian sermon by its pungent criticism of the orthodox faith, but, with a few such minor exceptions, we venture to prophesy that his companion hardly will be able to make a shrewd guess as to the denominational origin of the several discourses. Christian teachers are in all essential doctrines as well agreed as the scientists, and better agreed than either the doctors or the statesmen. Christian teachers are as well agreed upon the unity and spirituality of God as are physicists upon the attraction of gravitation, and they are better agreed upon the ethical principles which should govern our social conduct than are the politicians upon the political principles which should govern our political conduct. If differences between the denominations is a good reason for inaction in religion, then the differences between the schools in medicine is a good reason for never calling a doctor, and the differences between political leaders is a good reason for taking no part in the polities of one's country.—*Editorial in Outlook.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The Financial Panic.

The matter of absorbing interest in the past week has been the panic in the financial world, precipitated by the failure of Mr. Heinze, the Montana copper king, who had been crowded to the wall by the Standard Oil interests, and carried down the Knickerbocker Trust Company with him. Runs upon other banks and trust companies ensued, and the stringency in the money market, unparalleled since 1893, forced the great Westinghouse interests in Pittsburg into the hands of a receiver. The rush of great financial magnates like J. Pierpont Morgan to the rescue, offering millions of money at moderate rates, and the co-operation of Secretary Cortelyou in depositing large sums of government money in the banks, indicates the intensity of the alarm that was felt. Newspapers and bankers assure us that the trouble is over; at the same time the action of clearing houses in financial centers in issuing certificates, and of large savings banks in availing themselves of their sixty-day privilege, are emergency measures which indicate considerable anxiety. A few more big failures at this psychological moment might cause the collapse of that unstable structure known as Credit, on which the greatest businesses are founded.

The Trust Conference.

The National Civic Federation has been holding in Chicago its annual meeting for the discussion of problems arising from the trusts, and a number of thoughtful papers by eminent men have been read. The men who compose such gatherings are not apt to be radicals—judges, attorney-generals, university presidents and professors, bankers, capitalists and railroad presidents, with one or two labor leaders, like Samuel Gompers, who have pretty much lost caste by banqueting with capitalists. In general these men seemed agreed that the great combinations known as trusts were desirable; that having discovered the superior value of the large unit society would never return to the smaller units in doing its business. The character of a corporation is not determined by its size but by its methods, said President Butler, of Columbia. A more radical note was struck by United States Attorney Kellogg, who said: "I deny that many of the great corporations and trusts of this country are the result of economic principles. They are the result of the genius and cupidity of men who love wealth and power, and who have ever been abusive of power, and who will not stop in their grasp for power short of the industrial enslavement of their fellow men." In general a vigorous policy of regulation and publicity for trusts and public service corporations was advocated, and it was felt that the federal government, rather than the separate states, was the proper regulating authority.

Governor Hughes.

Governor Hughes is setting an admirable example to men occupying similar positions by steadfastly refusing to engage in political machinations of any kind, keeping his hands wholly off from city and national politics, declaring that it is his sole business to be an efficient governor of New York State. Nothing that he could do is calculated to increase public confidence in him more than this attitude of masterly self-restraint. Even when the managers of his own party in New York City are making an open fusion with Hearst's Independence League, and declaring that those who oppose their fusion oppose Hughes, he doggedly holds his peace. He is not a candidate for office, but simply a public official confining himself to his duties.

Exposing Sham Invalids.

Personal injury suits against the city have long been a scandal in Chicago, but the full extent to which this profitable business has been developed has only now appeared. The epidemic seems to have been especially virulent in certain neighborhoods. In one case, it is declared that 190 of such suits have originated within a district which has only 200 adults residing in it. Such suits are largely due to the instigation of blackleg doctors and lawyers. A thorough overhauling of the matter, with many suits for perjury, is now in progress.

Direct Primaries for Illinois.

The lower house in Springfield has passed a direct primary bill of the most emphatic character by an overwhelming majority, and the senate is apparently preparing to follow suit. The legislators declare in conversation that hardly any of them are really in favor of it, yet such is the quiet force of popular demand that few of them dare to stand out against it. If the bill passes it will be a demonstration of the power of that silent referendum which is constantly in process, and to which the politician for his very life must give heed. It will be a victory for the independent voter, a victory all the more impressive because in this case public opinion has not been organized or stimulated in any way. At the same time the complexion of the legislature itself is a sorry evidence of the degeneracy of representative government.

Cleveland Traction Fight.

The city of Cleveland is in the midst of an exciting mayoralty contest, which is to reach its conclusion in the election next week. The Republican candidate, Congressman Burton, a man of high character, is the candidate of the traction interests against Mayor Tom Johnson. The traction company, popularly known as the "Concon," are putting forth every effort to elect him, filling their cars with campaign literature and bidding for popular support by selling seven tickets for a quarter and giving free transfers. An unusually large registration indicates intense popular interest.

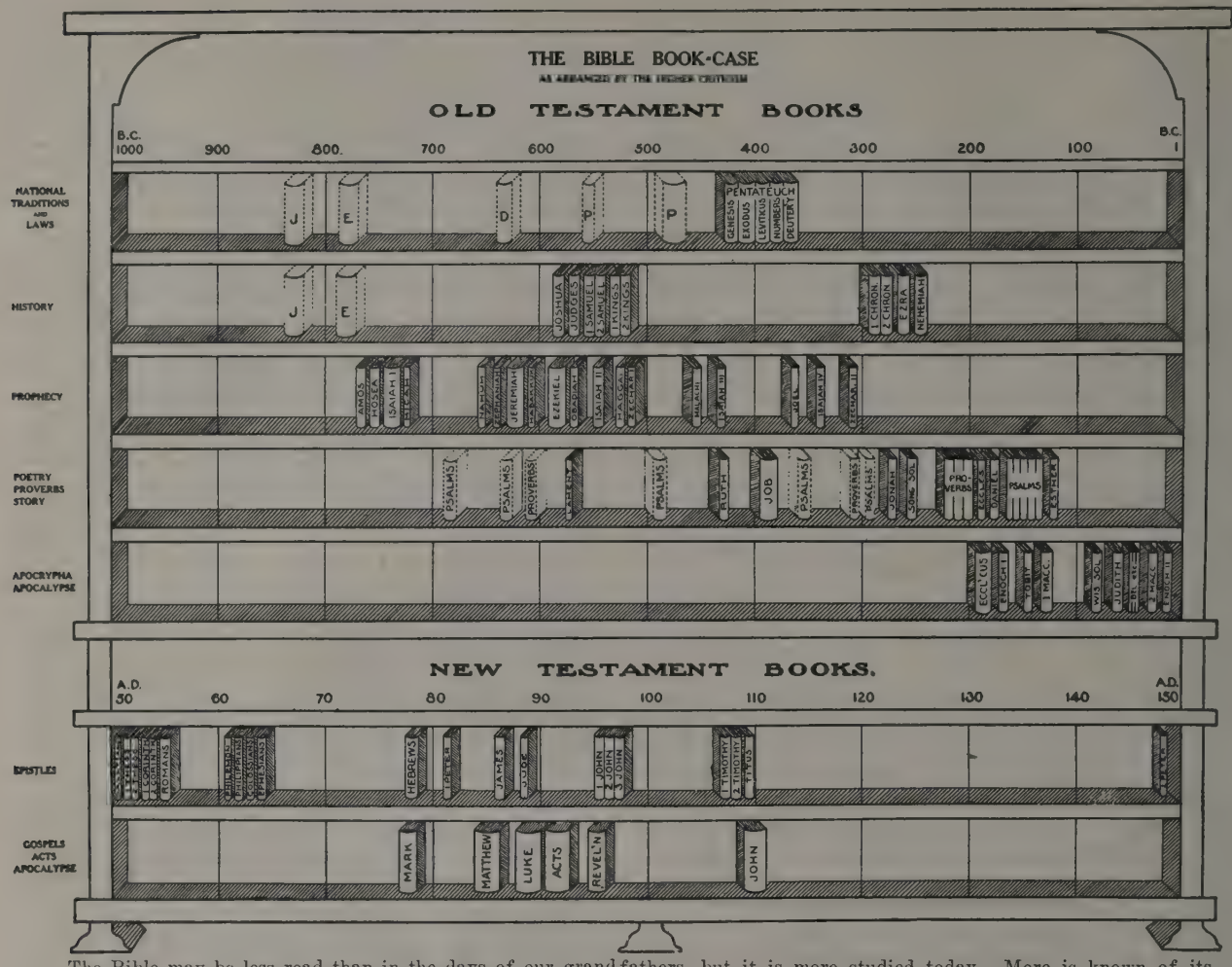
The Balloon Race.

Much popular interest was aroused by the international distance race of balloons last week. The big balloons started from St. Louis and floated northeast, two of them stopping only at the ocean barrier on the New Jersey coast. Honors were almost evenly divided between a German and a French balloon, the former covering 880 miles in its flight.

The Illinois Tunnel Company.

The charge that the company which has constructed such an elaborate system of tunnels under Chicago's down-town streets had exceeded its charter privileges as to the size of the bore, led to an aldermanic investigation which wholly exonerated the company and has even resulted in the serious proposition that the city should look to it for relief from the grip of the Bell Telephone Company. The tunnel company has figured thus far as an eleventh-hour and rather reluctant competitor, held back, perhaps, by some financial relationships which do not appear upon the surface.

W. B. T.



The Bible may be less read than in the days of our grandfathers, but it is more studied today. More is known of its origin and nature, it is better understood and interpreted, both its good and its bad are more truly appreciated than ever before. This new knowledge is often called "the higher criticism." The term simply means the literary and historical study of the Book as distinct from mere textual study for spiritual values alone. It is an attempt to look at everything in the Bible in the light of its actual place in history, just as we would look at and estimate any non-Biblical writing. The connection between a book and the national history that produces the book is the master-key that reveals the book's meaning. The higher criticism is seeking for this key in regard to the Bible. It is a young science, not more than a hundred and fifty years old, and most of its results have been reached within the latter half of this time. The "Bible Bookcase" that accompanies this article endeavors to show in pictorial form some of the main results of this higher criticism. It shows:

First—That the Bible is not one book, but a book of books, and these books the survivals of a national literature—the old Hebrew literature—the whole collection taking about a thousand years in the making.

Second—That the books may be easily sorted into several classes—law, history, prophecy, poetry, etc.

Third—That the books were not written at all in the order in which they are arranged in our English Bibles, and it shows pretty nearly when each book really was written.

Fourth—It shows by dotted outlines the historical and legal documents ("J," "E," "D," "P"), which, generations later (about 400 B. C.), were revised, interwoven and compressed to become the five books of our Pentateuch; also that there were successive collections of hymns and maxims which at last became our books called Psalms and Proverbs.

Fifth—It shows that the earliest written document of importance appeared 400 or 500 years after Moses' time (Moses lived about 1300 B. C.), in the ninth and eighth centuries B. C., though these doubtless contain some earlier fragments; and that the earliest books of the Old Testament in anything like their present forms are the prophets of the eighth century, Amos, Hosea and parts of Isaiah and Micah.

Sixth—It shows when the earlier and the later histories were revised and compiled, and the succession of prophets in the great prophet era from 750 to 450 B. C., with a few stretching on to 300, and how the Old Testament drew to its close.

Seventh—It shows that the "Law of Moses," so-called, was not written by Moses, nor the "Psalms of David" by David, nor the "Proverbs of Solomon" by Solomon. In each case it is possible that a few fragments came down from the ancient law-giver, the royal bard and the wise king, respectively, but to these three national heroes the after-age reverently credited, in each kind, what really took centuries to evolve. Similarly it shows that two, three, even four prophets, living centuries apart, were sometimes compressed into one shining figure and name—into an Isaiah or Zechariah, for instance. This according to one of the most common customs of ancient literature—what may be called a "law" of such literature.

Eighth—It shows when the principal Apocryphal books appeared, after the canon of the Old Testament was nearly closed.

Ninth—In the New Testament it shows that all its books appeared between 50 and 150 A. D.; Paul's epistles, so far as they are really his, first; when the several gospels probably reached their present shape.

Such a chart as this is, of course, but approximate and can show no details. Nor should it be taken for hard and fast decisions by the higher critics. It represents what may be called the middle school of such criticism. There is difference among them as to the precise date and construction of many a book; yet it is wholly within truth to say that they are tending strongly to agreements on the more important points, and that this chart fairly represents their general results.

The deeper significance of these results, and of such a picture as this, is that by rearranging the Bible books and their parts in the true time order, and then studying them, the natural rise and growth of the Hebrew religion and its natural flowering into Christianity are revealed. The Bible is seen to be a normal product of man's spiritual nature, of his reason, imagination, conscience and feeling; a marvelous story of evolution in religion and ethics; the spiritual autobiography of a religious race, down to the time when that race blended its spiritual results with those of another great race, the Greek, and a new religion, Jewish by one parent, Greek by the other, emerged in the Mediterranean world—its name, Christianity.

W. C. GANNETT.

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THE FIELD

"The World is my Country, to do good is my Religion."

Boston Congress Notes

EVENING MEETINGS.—On the evening of Tuesday, September 23d, the Congress sermon was preached in the Arlington Street Church by the Rev. John Hunter, D.D., of Glasgow, to a densely packed audience. The sermon was an impassioned plea for more depth and spirituality in our religion, but it lost much of its effectiveness through its, to an American audience, inordinate length. Dr. Hunter was briefer and much more forceful in his Chicago utterances and in personal contact left a wholly delightful impression.

On Wednesday evening in Boston, services were held, as per program, in the New Old South and the Second Church, with the addition of an overflow meeting in Dr. Hale's church. The meeting at the Second Church was distinctly an oriental one, the speakers being Mr. Saichiro Kanda, secretary of the Japanese Unitarian Association, who told of "Religious Forces in Japan;" Prof. G. Subba Rau, of Calicut, India, spokesman for the Brahmo Somaj, and Dr. Sakharam G. Ganesh Pandit, of Bombay, a Mohammedan, who spoke on "The One God Under Many Forms." This meeting was largely attended and especially popular, not merely from the interest of the matter presented but also because the oriental English left little to be desired.

The program at the overflow meeting was a somewhat miscellaneous one, with Prof. O. E. Lindberg, of Sweden, as the principal speaker, telling of the religious situation in his country, where the national Lutheran Church has not, he said, "reached much beyond the negative merit of a certain tolerance. She does not as a rule want to hear a word about a more thorough alteration of her dogmatic notions and antiquated ceremonies and institutions." Notwithstanding all this, many individual religious thinkers cherish enlightened opinions, often far-reaching, while at the universities we meet many liberal-minded theologians, and even clergymen, not a few, outside the universities, harbor free religious views.

The Old South meeting was notable from the fact that while French was the native tongue of all the speakers, they without exception addressed us in English, and this though, save in the case of the Abbé Houston, practice in that language dated only from the last two weeks. The other two speakers were Dr. Tony André, of Florence, and Professor Bonet-Maury. All the addresses will eventually be available in the proceedings, I suppose, but the little Abbé stands out so as the central figure of the occasion that I think you will be glad to read his message now. He said in part:

"The present pope is not only a sincere man, but also a very simple-minded one. He believes much more than the ordinary orthodox theological scholars of the traditions of the Church. In order to give an idea of his mentality, it is without doubt sufficient for me to tell you that he has constituted himself the defender of the legend of the Santa Claus. Also Pius X. does not comprehend why they should change for him his religion, the Catholic faith of the middle ages. After multiplying his warnings, lamentations and menaces, he has declared in his allocution of the 17th of April, 1907, the innovators to be rebels. Father Tyrrel has not said mass for nineteen months, Abbé Loisy for eleven months, Abbé Muri for six months. Thus have been deprived of their priestly functions the greatest philosophical apologist of the Church of England, in France its greatest historical apologist, and in Italy the apostle who aims to reconcile the Church to democracy. Finally, in July last Pius X. caused to be hurled by the inquisition a new syllabus condemning nearly all conclusions of the religious sciences.

"The alternative seems near of excommunicating immediately a great number of heretics or of tolerating the innovators who are the least compromised. In any case, however, the pope has before him something which he will not be able to arrest. This is the popularization of history. With this penetration of historic knowledge among the people, the present crisis will unceasingly grow more radical and more terrible.

"But confronting the papacy are no longer the humble, respectful, timid men of a former time. The new generation is, above all, infatuated with logic and with sincerity.

"That the true liberal Catholics are consistent in remaining in the Church ought, it seems to me, to be accorded. Since they believe in the divine institution of the papacy, they ought not to separate themselves from her. According to their own theories, all reform, in order to be legitimate and efficacious, can only take place by authority and with its consent. They therefore beseech the papacy to be willing to moderate itself, and they await the issue.

"The Church of Rome has surmounted great crises; that of the fifteenth century, when as a consequence of humanism the reason reasserted itself against the legends of the middle ages; that of Deism in the eighteenth century, when, after the awakening of the sciences, the reason began to know the laws of the universe. But these crises took place only among a weak élite. Orthodox Christianity was still very powerful. It was to dominate the reason, which was as yet poorly armed. At the present day the solutions of the problems of Jesus are very clear, and those Roman institutions, the index and the inquisition, can no longer shackle the liberty of the press. Sapped in its historical bases, the Roman Church will, like other orthodoxies less marked, be obliged to disappear or adapt herself to new religious conceptions.

"We hear today in France the outcry of the modern spirit; the Church does not admit that she is mistaken; she does not retreat from a false opinion. To those who demonstrate to her her error she responds with an anathema. Rather than extend a hand to justice she embraces fatality.

"Sons and heritors of the reformers of the sixteenth century, you see begin in this Church of Rome a religious struggle better instructed and more radical than that of Wycliffe, of John Huss, of Luther and of Calvin. Great is our sorrow and our distress who see crashing down upon us the ancient and venerable palace in which we had believed ourselves to be housed. For you who have never considered the ecclesiastical institutions of Rome to be the whole of the Church, and have held its action to be often only a tyrannical oppression—for you there is nothing surprising in our destruction, our sufferings, and the struggles we must encounter. Your fathers and you, even you, have known the same vicissitudes, and in the sweat of your brow and the tears of your heart have reconstructed for yourselves religious shelters where you live in peace and full of energy for the service of God and of humanity. In our present anguish your experience remains our encouragement and hope."

Long will it be ere those who heard can forget the earnest little figure with its great brown eyes, and the pathos of this utterance. At its close the Abbé vanished, as if his heart were too full to bear more, and Dr. Gordon's benediction closed the last Boston meeting of the Congress.

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